



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ments in which the plants are placed on the coins. The argument is not convincing. For even if this interpretation of the term *gimonioth* were correct, there is no reason why the rich of Jerusalem should not have continued their practice, after the destruction of the Temple, outside Jerusalem. But it is not at all likely that *gimonioth* denotes, "baskets," as the term "binding" (*ogedin*) does not well apply to baskets. Besides, it would have been very awkward to carry lulabim about in baskets. The rich of Jerusalem more probably ornamented their plants with gold thread or binding. The baskets on the coins are probably the receptacles of the *lulab* when not wanted, and were in use everywhere and at all times. The question, therefore, as to the date of these coins is, in spite of the highly interesting pamphlet of the Jewish Historian not yet decided. Perhaps it is better to leave it an open question, as it may be the cause of further essays, as interesting and learned as the present one, from the pen of Prof. Graetz.

M. FRIEDLANDER.

**Isaac Jeshurun-Alvares, of London** (died in Vienna 1735). In the old cemetery of the Jewish Congregation of Vienna very many lie buried who were lowered into their graves for the second time when Ludwig August Frankl busied himself with publishing the epitaphs of the graveyard in his *Inscripfen*. Thanks, however, to the intelligent piety of the Viennese authorities, the Archives of the Congregation have preserved the MS. in which S. G. Stern entered the account of the inscriptions which he deciphered. To my no little surprise, I there discovered for the first time the cemetery of those epitaphs that Frankl had overlooked. For in the hasty endeavour to arrange chronologically for the press the epitaphs which Stern had deciphered without regard to sequence, many were omitted; it was as when a wanton hand, commissioned with the duty of emptying a vessel full of precious liquid, carelessly jerks out the contents, reckless how much is spilt in the process. In this hitherto unknown cemetery, which I painfully enough was able to restore by means of comparison, I also found the name of the man who deserves a record among the members of the London Sephardic Congregation of the first quarter of the last century.

The epitaph, numbered by Stern 91, and provided with the super-description :

מצבת ר' יעקב אלבארים ישרון מעיר לונדן משפחה מיוחסת בישראל

runs as follows :—

פט

הספרדי יעקב בן הר"ר יצחק ישרון אלבארים מלונדין

סו פדים ומקוננים שאו קינה, על יעקב אשר יצא ממדינת בריטניא, לנור  
ולהשתקע בוויינא, והאלהי' אנה להביאו לקברו מוכנה, להשיב העפר אל הארץ  
תחתונה, ונשמתו לאשר נחנה, פקודתו שמרה רוחו בתוך נדנה, להשלימה  
בקדושה לקונה, להנות מזיו השכינה, ולעמוד בתחייתו תוך עדת מי מנה, נפטר  
בשבת קדש ונקבר ביום א' ט"ז אייר ת"צ"ה לפ"ק

ת"צ"ב"ה

Here lies

the Sephardi Jacob ben Isaac Jeshurun-Alvares,<sup>1</sup> of London.

Ye mourners and wailers, raise an elegy for Jacob, who went forth from

<sup>1</sup> Concerning the martyr Simon Alvares in Coimbra, see Kayserling's *History of the Jews in Portugal*, pp. 239 seq.; for the martyr Isabel Nunes Alvares, see *Sephardim*, p. 203.

the Land of Britain to sojourn and remain in Vienna. But God purposed to bring him to the grave prepared for him; to restore the dust to the earth beneath, and his soul to the one who gave it, the one whose commands his soul obeyed while in its bodily sheath, to return it in holiness to its Creator, to enjoy the dazzling light of the Divine Presence, and to stand in the midst of the countless numbers of Israel. He died on the holy Sabbath-day, and was buried on Sunday, the 9th of Iyar, 495 [= 1735].

“May his soul be bound in the bond of life.”

It may be possible in London to assign the position in the famous Jeshurun family of Isaac Jeshurun-Alvares, who was perhaps attracted to Austria by the most influential Sephardic Jew of Vienna, Diego di Aguilar. I will only show, by a few references, the wide diffusion of this family in Italy and Holland, and indirectly in England and Germany.

The name Isaac was a favourite in the family through the Martyr of Ragusa, who in the autumn of 1622 was taken prisoner on a false “Blood” accusation, and languished in captivity for two years and eight months. During this period the only variation in his lot was caused by his nameless tortures and sufferings, to endure which seemed to demand an almost superhuman fortitude. Aaron Cohen<sup>1</sup> glorified, in prose and in verse, the martyrdom of the man who in the end was honourably freed from suspicion. No less a one than Manasseh ben Israel cites him in his *Redemption of Israel*, and in his Address to Cromwell. To Manasseh we also owe the information that Joseph Jeshurun, of Hamburg, was the brother of the martyr. Here also lived at the same period, as Chacham, that Jeshurun, the son of Abraham Chayyim, who showed his Talmudic learning in the index to the Documents of the *Responsa* literature, which was in the possession of Spinoza.<sup>2</sup>

Concerning the Jeshurun of Venice, I have some information from the autograph letters and poems of Moses Zacuto, which I possess. In the second half of the seventeenth century he celebrated in song the wedding of a daughter of Joshua Jeshurun (55<sup>a</sup>), a director of the Talmudic Society *Kinyan Torah*, with Moses Jeshurun (55<sup>b</sup>), and the betrothal of Abraham ben Aaron Jeshurun (61<sup>a</sup>), as well as that of Esther, daughter of David Jeshurun.

Richer information concerning the fortunes of this family meets us in Holland. De Castro's *Keur van Grafsteenen* alone contains a large number of names and representatives of this family. In the interval between 1620-1629, we find from the register of the Cemetery of Ouderkerk on the Amstel, that Abraham, Joseph, Moses, Emanuel, David, Jacob, Raphael Jeshurun, who had to bewail the visitation of death in their family, belonged at the same time to the heads of families of the Amsterdam congregation (p. 23-31). To distinguish the branches of the family who bore identical names, the name of the mother's family is added to that of Jeshurun. This practice was common with the Sephardim, and may be seen in the case of the Isaac Jeshurun-Alvares, whose name heads this notice. Rehuel Jeshurun appears already in 1620-1 among the managers of the cemetery as representative of the congregation Beth Jacob; 1625-6, Abraham; 1627-8, Eleazar Jeshurun Ribeiro;

<sup>1</sup> זקן אהרן and שמן הטוב following מעשה ישורון<sup>1</sup> (Venice, 1657); printed in Warnheim's קבוצות חכמים, pp. 93-9, but without the poems.

<sup>2</sup> See concerning פנים חדשות my remark to Servaas Van Rooijen, *La Bibliothèque de Bénédicte Spinoza*, p. 170, cf. Kayserling, *Sephardim*, p. 314.

between 1619-30, David Jeshurun<sup>1</sup> appears as representative of the congregation Beth Israel (p. 38). In 1752 Isaac Jeshurun Lobo appears in the same capacity; in 1768 Israel ben Jacob; and in 1778 yet another Isaac Jeshurun (p. 39).

DAVID KAUFMANN.

**A Conjecture on Job vi. 4.**—In the last part of this verse the Massoretic text reads: **בְּעוֹתֵי אֱלֹהֵי יַעֲרֹכֵנִי**. By the greater number both of ancient and modern commentators these words have been rendered, "the terrors of God do set themselves in array against me." They assume that the verb **עָרַךְ** can be poetically construed with the direct accusative of the person. If so, Job vi. 4 would be the only example of such a use, and consequently Bickell (*Carmina Veteris Testamenti metrica*, p. 153), seems justified in saying, "Verbum *arakh* in significatione instruendi aciem cum accusativo hostis construi nequit." Bickell, however, induced by his theory of Hebrew metre, adds here (as in very many other passages), words which are not found in the text. The LXX. has a very different interpretation. It translates **ὄταν ἀρξωμαι λαλεῖν, κεντοῦσι με**. The first part of this reading need not be here considered, because in the Massoretic text the words **בְּעוֹתֵי אֱלֹהֵי** offer no difficulty. But the word **κεντοῦσι**, with which the LXX. translates the Hebrew **עָרַךְ**, is worthy of note. Merx, indeed, has accepted the LXX. verb, and substituted **יַעֲרֹכֵנִי** for **יַעֲרֹכֵנִי**. The verb **עָרַךְ** signifies *rodere*, *consumere*, and would give an acceptable meaning—"The terrors of God make me waste away." But it seems to me that a better sense can be obtained by the slight change of the Massoretic text into **יַעֲרֹכֵנִי** from the verb **עָכַר** *conturbare*. We then get a much more vivid and poetical image: "The terrors of God confound me." This conjecture only consists in the transposition of two letters, and it is strongly supported by the Peshito, which reads: **ובעתה ראלהא סררתני**, "Et terror Dei me perterrituit." The Syriac verb **סָרַר**, in the Pael form, can be most properly rendered in Hebrew by **עָכַר**, but certainly not by **עָרַךְ**.

D. CASTELLI.

**When did the Jews first settle in England?**—I observe that in the *English Historical Review* (October, 1888), Dr. Neubauer takes me to task for stating in my lecture on the London Jewry, that the Jews came over to this country with the Conqueror. He quotes Theod. *Panitentialis*, and the Laws of Edward the Confessor, as proving that Jews lived here before the conquest. I need scarcely say I was fully aware of the existence of these passages which were duly noted and briefly abstracted in the Bibliography of Anglo-Jewish history, drawn up by Mr. L. Wolf and myself for the Committee of the Anglo-Jewish Exhibition (No. 3, *Ancient Laws*). But I advisedly disregarded the inference which previous inquirers had drawn from these passages, and Dr. Neubauer now endorses. As the point is of some interest and importance, and can be made to lead up to a novel aspect of a well-known episode in early English history, I should like to put at length the reasons of my position.

It will be necessary to have before us the short titles of the laws referred to. I may, therefore, repeat the entries given in the *Bibl. Anglo-Judaica*, numbering them for convenience of reference.

<sup>1</sup> Kayserling, 177 seq.